The SPIRIT of ERROR,

Found, and Discovered,

In the accounted *Pastors* and *Teachers* of the Island *Bermuda*, in the *West-Indies*; Their Principles and Practice also tryed by the True *Spirit*, and found to be contrary to the Scriptures of Truth, and disproved by them; though pleaded for by the strongest Arguments, the said *Teachers* could bring forth.

In an Answer to some *Queries* that were sent unto them, by us called *Quakers*. Which Answer was subscribed with all their Names hereafter mentioned. Their deceit unfolded for the Peoples sake of the *Island*; By a Servant of the Truth, (which searches out all iniquity, though it work in a Mystery) called,

RICHARD PINDER.

The Wicked is snared by the transgression of his Lips, but the Just shall come out of trouble. Prov. 12. 13.

THE Day of Glory hath appeared, & the everlasting Gospel is now Preached unto them that dwel upon the earth, to the calling all forth off that great and long night of Darkness, which hath lain over *every Nation, Kinred, Tongue,* and *People*; where the **Beast** and **false Prophet** *hath Reigned*, and **Mysterie Babylon, the Mother of Harlots** *deceived*; that they upon whom she hath sitten, have been *as unstable as the Waters*, and *as changeable as the Windes*, that a Rock, or Place to rest upon they have not known; but tossed and hurried to to and fro they have been, and deceived on every hand, through her Inchantments, that have filled the whole Earth with spoil and violence, through her changeable Waies and Garments, which she hath been decked

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withall, since she began to drink the Saints Blood, and since she, **Mysterie Babylon**, the **false Church**, made all Nations drunk with the Wine of her Fornications, which hath made them Reel and Stagger to and fro, that they have all lost the way, and turned into the by-paths, wherein they are groaping like blind men without any glimmering of Light, and run and clash one against another, and fall on heaps, and then burst out like the Waters, thinking to swallow all up; and then another Wave meets them, and here arises Heat and Rage one against another; and here People rend and tear one another about the Scriptures, and cry it up to be their Rule and Guide to lead them to knowledge; but have all lost the Key which should open the Door of true Knowledge, and which should open the Scriptures unto them; and this Key they hate (*which is the Light which Christ hath enlightened every one withall*;) and so it is but just on the Lords behalf, to give every one of them up to follow the Imaginations of their own hearts, being that they hate his Reproof, and cast his Law behind their backs: And being that they are grown so proud and haughty, that they despise waiting for his Counsel, that every one doth the thing which seemeth good in his own eyes; and there the Lord and his Reproofs are not regarded, but rejected; neither is his Law there waited for: Where man hath chosen his own way, in which man seeks to exalt himself, and to get a name in the Earth, that what man doth in that state, he hath a self-end in it; whether it be in matters seemingly to bring something to the glory of God, or in others; yet he hath his own end in it, and this is the estate where man is Cursed, and all things (unto him) for his sake; and there man is separated from the true and living God, and so turned into his own Inventions; invents a way to serve and worship him, by whom he was made, thinking thereby to please him, and procure his love: Whenas, alas, he daily rejects his love, by turning into his own waies; and here the Lords hand is turned against man, because of his iniquity, which daily aboundeth, and is daily brought forth, where man hath chosen his own way, and turned from the way of God, **which is but one.**

Now the waies which man hath invented, are **many**; and which he hath sought out for himself, since he was turned forth of the acceptance with God; by reason of his chusing to walk in his own waies. And there standeth the craft and subtilty of man, in the degenerate state, degenerated through the subtilty and craft of him, that hath led

led from the Truth, that he cannot savour the things of God, his Judgement and Discerning being taken away; and in that he is become leavened up into such a temper and frame, as he is altogether an Enemy to Truth and Righteousness. In this state, *man calls* **Truth Error**, and **Error Truth**; and calls, and accounts *his own way*, the *way of Righteousness*; and so puts *the Lords Way*, and *his Judgements* afar off; and seeketh to do those things which is pleasing in his own eyes; and by this perverteth true Judgement, and seeketh to be Judge himself over the things which God hath made; and there man is not at all willing that God should rule over the work of his own hands, but would rule, and be Lord and King himself; and so goeth on in craft and subtilty, as that Power worketh and moveth in him, which is at enmity against God; for its Kingdom and Exaltation standeth in craft and subtilty, and there its strength lyeth by which it is upholden; opposing the Lord and his Work, and setting its own up, in those who are guided by it, and so it hath many Instruments which in subtilty and craft, under a pretence of Godliness will stand up for it, in opposition to the way by which God worketh to manifest his love among the sons of men, to reconcile them unto himself again; which is onely known through his own Son, which in his love he gave a Light into the world, *that whosoever should believe in him, should not abide in Darkness* (by which people are separated from God) *but should have the Light of Life*. And this is He, by which God maketh himself known unto the sons of men, that through transgression have been destitute of his knowledge; and this Word of Reconciliation being now Preached, even the Gospel of his onely begotten Son, in whom the Father is well pleased, and in which man is accepted with him again; I say, This Gospel being now Preached unto *every Nation, Kinred, Tongue*, and *People*, over whom **the Beast**, and **false Prophet** *have reigned*, and **Mysterie Babylon**, the **Mother of Harlots** *bewitched*. Also now the Power of the enmity standeth up on every Instrument (*whom it hath fitted*) to blaspheme & reproach the Gospel of Light, and glad Tidings; which we the despised people (*commonly called Quakers*) bear testimony unto, though for it we are *Hated*, and *Despised*, and *spoken against*, in every place, by them that have pretended to be Preachers of the Gospel of Peace and glad Tidings; but are now in this the day of Glory, found to be Preachers for the glory of man, and for filthy Lucre, & are now found to be of **Mysterie Ba-**

bylons Merchants, which have long deceived the Nations, and taken their money for that which is not Bread; which now, when the day of Glory hath appeared, and their Merchandize spoiled, begin to lament and mourn; and because in a day *misery is come upon them*, in which they gnaw their Tongues for pain, and blaspheme against the Lord and his Tabernacle, which now is witnessed to be with men; whose day hath appeared, to make their abominations manifest, and to the discovering of the secrets of their hearts, that their Blasphemy against the Lord and his Tabernacle, they utter forth because of their sorrow that is come upon them: For *though they cry to the* Mountains and Hils to *cover them*, yet *they cannot defend them; for a consumption is determined against them, & entred into their own bowels; that Behold, when they look for* Day, Night *then cometh upon them*; and *when they look for* safety *from the* Hils and Mountains, *even sudden destruction cometh upon them, that Blackness of Darkness compasseth them about*; and the deeper they dive to hide their counsel from the Lord, the greater will their misery be, and the sooner will their measure of iniquity be filled up, that the Lord with the Beesom of his wrath may sweep them away. For do we read in all the Scriptures, that the *false Prophets* in any generation uttered forth *such folly* and *Ignorance*, as the *false Prophets* in this generation do? And though you three of *Bermuda* lay long hid, that the envy which was in your hearts against the heritage of God, did not so much appear, as it did in some of your Brethren; yet the Lord hath sought you out, that the deceit of your hearts might be made manifest, and laid open; and that was the end for which I was moved *to send my Queries unto you*; and not that I wanted satisfaction as to my own particular, in the things *whereof I Queried*; but that your Belief and Judgement might be brought forth: For, as many may know, you are the least of many hundreds of the men of Darkness, which have uttered forth their folly and ignorance, in passing their judgements *upon us*, (whom God hath made *as a terrour unto all the wicked*) and upon the Gospel of Light, which we bear testimony unto, *which hath enlightned every one that cometh into the World*; about which *Light*, the most of my Queries unto you was, which were sent unto you, subscribed with *my own name*, and with *George Rofe*, who also hath given his testimony against you, both by his Word and Writing. And I having now received an Answer to my Queries, I may here set down some of

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your principal Arguments laid down therein, with my Reply unto them, that both may be sent into the World, that all who fear the Lord may judge thereof.

The Priests say, in answer to the first Querie, *That there may be a light in man, reproving and convincing of sin, and yet not sufficient to lead unto life.* For they say: *Such a light was in Judas.* And they say, *There is a Natural Light in man, which Reproveth sinne.*

Answer. The Light which convinceth the World of sin, is the Spirit of Truth; and Christ said, *It should lead them into all* Truth, Joh. 16. 8. So, for you three Priests to say, *that the Light which convinceth of sin, is not sufficient to lead unto Life*; you might as well say, *Christ spoke not truth,* when he said, *That the Spirit which reproveth the World of sin, should lead into all* Truth. And *Judas* he turned from the Truth, when he betrayed the Innocent into the hands of sinners. And when he took money (*of such envious men as you are*) for so doing, in whom a persecuting spirit soon appeared; as you may remember, your seeking to the Magistrates to have us banished, who witnessed against all deceit, and deeds of Darkness, and against your natural Light, and against your Preaching by your Natural Learning, which the Light that convinceth of sin, discovereth to be contrary to what the Apostles Preached; who received their Gospel not of man, neither was taught it by man, but by the Revelation of Christ; who hath enlightned every Gal. 1. 1. one that cometh into the World, that through him all might believe and receive life; But his Light condemns all such Unbelievers as you are.

The Priests say in their Answer to another Querie, *That the Light which discovereth corruption, is from Christ, but not given to all men.*

Answer. The *Light* which discovereth corruption, *is One in all*; John 3. the same *to him that believeth,* as it is *in him that believeth not.* For Christ, whose Light convinceth of sin, is He that is to judge all Nations of men, that be upon the face of the whole earth: Yea all you Unbelievers are to be judged by him; and according to the *Light* (*which he hath enlightned you withal*) will Judgement be given, and you receive reward according to your deeds.

So it is good for you all now, while you have time, to give regard to the Light which convinceth of sin, and discovereth the

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corruptions of your own hearts, and it will let you ſee, that ſuch as ſay all are not enlightned with a meaſure of it, are Deceivers, and ſpeak contrary to the Scriptures in ſo ſaying: As you may read 1 *John*, *v.* 9.

The Prieſts ſay again, *That light may be in a man two wayes.* Firſt they ſay, *By proceeding from In-bred Principles brought into the World with him, as water is in a Well, where it ſpringeth.* Secondly, They ſay, *Light may be in a man by infuſion, or inſtruction, by him that wanted it, as water is put into a Well.*

Anſwer. Where do you read, that any *of the true Prophets, Chriſt*, or *his Apoſtles*, told people *of light being in them two waies?* This is but a piece of Sophiſtry, to blind people withall, to tell them of light *being in them two waies.* And ſee how in this you are contrary to the Scriptures: For did not the Lord ſay, *He would give a Light to the Gentiles, which ſhould be his ſalvation unto the ends of the earth? Iſa.* 49. And doth not *Simeon* ſay of Chriſt, *That he was given a Light, to lighten the Gentiles? Luke* 2. 32. And did not Chriſt himſelf ſay, *I am the Light of the World? John* 8. 12. And did not he ſay, *It was the Condemnation that Light was come into the World, and men loved* Darkneſs *rather* than Light, *becauſe their deeds were evil? John* 3. 19. And did not *John* ſay, *He enlightneth every one that cometh into the World? John* 1. 9. And did not the Apoſtle ſay, *That the light which ſhined in their hearts, gave them the Light of the Knowledge of the glory of God, in the face of Chriſt Jeſus?* 2 *Cor.* 4. 6.

So you that are ſpeaking of two Lights, are them that darkens Counſel, by uttering words without knowledge, who tell *of an In-bred light, which is as water ſpringing in a Well*; and *of light infuſed, which is as water put into a Well*: That you three Prieſts may read your ſelves by your own compariſon, who tell people *of light being infuſed into them*, by hearing you tell your meanings of the Scriptures, and their meanings whom you call Orthodox men; (which *you call Preaching of the Word*) that I ſay you may read your ſelves, and alſo your Hearers by your Compariſon, who *compare that Light* (which **is infuſed into people by inſtruction, which you count your work**) *to water that is put into a Well.* Now conſider, Will not water that is put into a Well that hath no Spring in it ſoon decay, and waſte away? But Praiſes be unto the Lord, who among his (that *have believed in the Light which en-*

enlighteth every one that cometh into the World) hath opened the Well-ſpring of Light, and Life; and ſuch ſee your ignorance, and laugh at your folly, who are ſpeaking of Light being in people two waies; you are the men of Darkneſs, whoſe eyes the god of the World hath blinded; leſt you ſhould ſee the Light of the glorious Goſpel, 2 *Cor.* 4. 4.

The Prieſts ſay, That *there is a light within ſome men, diſcovering their corruptions; what it is*, and *where it is; by Infuſion*, or *Inſtruction; by the Word of God contained in the Scripture*; That (*they ſay*) *they grant.*

Anſwer. What will the Light which cometh by Inſtruction, which you your ſelves *compare to water put into a Well*; (which will ſoon waſte and decay) *will it diſcover corruption, where it is*, and *what it is?* And will not *the Light which is in people*, which *is as water that ſpringeth in a Well*, will *not this diſcover corruption*, and *where it is?* By this you are ſeen to be they which would ſet up your ſelves. For we know well enough what it is you call the Word of God, contained in the Scriptures: But the Word of God is Chriſt, which the Heaven of Heavens cannot contain. So in this you have ſhewed forth your ignorance. 1 Kings 8. 17.

The Prieſts ſay in Anſwer to another Querie, which was, **Whether the Light (by which the Children of Light walked) was within them, or ſome Light without them?** To this they ſay, *The light whereby the Children of Light walked, was within them; rooted, and grafted in their hearts: but it was infuſed into them by the Doctrine contained in the holy Scriptures.*

Anſw. The LIGHT, which the Children of *Light* (which we read of in Scripture) *walked in*; and in which they had fellowſhip with God, and one with another; and in which they knew the blood of Jeſus, which cleanſed from all ſin: God was the Author *of this Light*, John 1. 5. and not *the Scripture*: For the Scripture doth but declare *of the Light*: Neither doth the Scriptures ſay (*as you do*) in any place, *that Light by them is infuſed into people*: but ſaith, *Chriſt, the Light, by which every one is enlightened.* And ſeveral there were, which walked in the Light with God, before the Scriptures were written; as *Enoch, who was tranſlated from death to life*, Gen. 5. 22. and *Abraham* knew the voice of God before the Scriptures were written. And why do you tell ſo often *of Light being infuſed into people by the Doctrine contained in the* Heb. 11. 5.

the Scriptures; and do not also tell what you mean by that Doctrine? Now if this be your meaning (as I believe it is) your taking a Verse of the Scriptures, and raise from it *so many Doctrines*, and then lay down so many *Tryals*, and then so many *Arguments*, and then so many *Motives*, and *Uses*, and *Applications*: if this be the Doctrine you so much speak-of (as I say again, I believe it is) through which you say *Light must be infused into people*. Now consider, you do all this for money; and people give you money for doing of it, as you three Priests; *witness your Forty pound Salary*, and *two shares of Land a year*: yet nevertheless, though you do all this for money; the gift of God cannot be bought and sold for money, *Act.* 8. 20. And they that walked *in the LIGHT* (which is the gift of God) they witnessed a cleansing from the sin through it; which you, who tell of *Light being infused into people* (by such Doctrine as before mentioned) *plead against*; that in short, we plainly see, the more people adhere unto you, the further into darkness they are led, and the further they are from owning the gift of God in themselves; which should lead them unto Life Eternal, and from the teaching of all Deceivers, *Rom.* 6. 13.

The Priests say, *The Children of Light came to a right understanding of the Scriptures, through the Light that shined in the Scriptures themselves; and not by any Light that was in them before they were acquainted with the Scriptures. As a man in the dark discerneth a Candle, by the light which shineth from the Candle; and not by any light he had before.*

Answ. That which must bring people to receive a right understanding of the Scriptures, is the Spirit which leads to the fulfilling of them: for many there were that had the Scriptures, and could talk of them, and yet were in darkness, and could not see into the mystery the Scripture spoke of, in that they were enemies to the Spirit by which they were spoken forth; and so stumbled at CHRIST, the *True Light*; Him of whom the Scriptures did declare: But *Simeon*, who was a Just man, and waited for the Consolation of *Israel*; it was revealed unto him by the holy Ghost; *that he should not see death, until he had seen the Lords Christ*, Luk. 2. 26. Now he did not say, *that the Scriptures did reveal this unto him*, but *the holy Ghost*. For there were many at that time, who did expect the *Messias* to come; as *Simeon* did: yet though they had the Scriptures, yet could not know him, who was the *Gentiles*

1 Cor. 1. 23.
Rom. 9. 32.

tiles Light, and *Israels Glory*, Luk. 2. 32. And now you three Priests, consider your comparison; Whether a man by the light of a Candle only, discerneth the light of a Candle, as you say; or he discerneth the Candle, and its light, by his eye, which is the light of the body, which he had before: for a man that hath not the light of the eye, he can neither see the Candle, nor its light. That you have erred both in the main matter, and in your comparison, and by your own comparison, may be judged to be men, whose eye, gifts and rewards hath blinded, *Exod.* 13, 8. (to wit) such yearly gifts, as *your forty pound Salary*, and *two shares of Land.* Deut. 16. 19.

The Priests say in their Answer to another Query; *That they do not promise to bring any light of their own to the Scriptures*, as they say, our words in our Queries would make; but, they say, *they only do open the words, and seek out the true sence contained in them, by an Allegory of Faith.*

Answ. We know, whatever you profess or promise, that you can bring *no light to the Scriptures*; and for your finding out *the true sence of them*, that also we know you can never do, so long as you are not guided by the same Spirit, as they were that spoke them forth, though you have them in several Languages, as *Latine*, *Greek* and *Hebrew*, as *Pilate* had, who delivered the Innocent up into the hands of blood-thirsty-men: such *Nathaniel White*, as thy Brethren in *New-England* are: whom thou so highly extolls, and art a Pastor of their false Church, which is of **Mystery Babylons off-spring**; witness their drinking the Saints blood. And though thou, with thy two Brethren, *Brown* and *Burre*, tell of *searching out the true sence of the Scripture, by an Allegory of Faith*; yet we know so long as you live in headiness, high-mindedness, and love Pleasures more than God; and accuse falsly, as you many times did us, (who witnessed against your deceit) we know so long as you are such, *that your minds are corrupt*, and that you are *reprobate cancerning the Faith*, 2 Tim. 3. 8. *which was once delivered to the Saints*, before **Mystery Babylon**, your Churches Mother, brought forth such Children as you are; who live in Pleasure, sporting your selves in the day-time, as *Nathaniel White*; witness thy playing *at Bowls*; and yet by *New-Englands false Church*, and Gathered Congregations, is accounted a **Reverend Divine.** 2 Tim. 3. 4. 2 Pet 2. 13.

The Priests say, That *to say their Preaching is nothing else but the telling people of their own meanings of the Scriptures, is an untruth; and that we are never able to prove it.*

Answ. Are not you the very men that get your living by telling the people your meanings of the Scriptures? for do you not deny the Light which *Christ hath enlightned every one withall*; which should reveal the Mystery the Scripture speaks of, which is, **God manifest in the flesh**: Do you not deny this? and tell people, *Revelation is not to be looked for in these dayes*: And what do you say, *it is an untruth to say you give your own meanings of the Scriptures?* If an untruth; how comes it to passe then, that you three Priests are not all of one judgment? for certainly if you were guided by that Spirit, by which the Scriptures were given forth, it would inform your Judgment, and bring you into *oneness of mind*; but you being enemies unto the Spirit, by which the Saints were led, you cannot agree in your meanings about the Scriptures, though you are made friends, and agree in this thing to joyn your strength together against the Truth, as *Pilate*, and *Herod*: But formerly have you not been at difference among your selves? and are you not so still, even about that you call **Church-Government**; and about those things you say are *Institutions of Christ*; your **sprinkling of Infants**; and giving people **Bread** and **Wine**, which you call a **Sacrament**? which indeed *both* it, and your *sprinkling of Infants* are from the POPE, and ware instituted by him: but as for your not agreeing among your selves about these things, I need say little; and also for your joyning together against the Truth: These things I may both leave to them of that Island, who fear the Lord, to judge of: for they take notice of your unstableness; and the day is now coming, wherein (it may be) you may be further tryed. But all will be, that the deceit and rottenness of your hearts may appear unto all, that desire truly to fear the Lord, that they with speed may turn from following you in your pernicious wayes, lest they be destroyed with you; for the snare is before you.

The Priests say again, *They use the help of Faithful and Orthodox mens Labours; whom God hath commanded them to remember,* and *to follow their faith; against which way* (they say) *we, nor any other can except any thing justly.*

Answ.

Answ. We can justly except against, and have already excepted *against both you*, and them you account *Orthodox mens Labours*; for are not you of the generation of men, who by their Opinions, and by them they count Orthodox mens Opinions, have set people on heaps, like one to destroy another, because they are not of the same Opinion with them: And hath not this been the work, since the Opinions of those you call Orthodox men, were cryed up; and since you (the Merchants of Mystery Babylon) told people, *they must follow the Faith of those you call Orthodox men*; whose faith you say *you are commanded to follow*: But alas! do not they differ in their Opinions as much as you? that have not people, by adhering to their works, which you traded withall, been driven into *divers Opinions*, *Sects* and *Ways*; and then seek to destroy one another about them? and by this, are not you, and your Brethren found to be they, that have caused so much Blood to be shed among them, that have the name of Christians? And why do you three Priests not tell us where you have a Command from God, to follow the Faith of them you call Orthodox men, seeing you say you have? But doth it not plainly appear by this, that you are the men who have erred from the Faith, *which was once delivered to the Saints*, and which the Saints lived in; which gave them victory over the world, and purified their hearts. For is not this the Faith which you have received by tradition from those you account Orthodox men; That people cannot be free from sin, while here upon earth? Now if this be the Faith of the Orthodox men, which you say you are to follow; then we can justly except *both against them* and *you*, and *your Faith*, for it is not the Faith of Gods Elect: for they that were *in it*, witnessed *victory* over the world *through it*, and were saved from sin *by it*.

Acts 15. 9. Eph 2. 8.

1 Ioh 5. 4.

The Priests say, *It is a lye to say they do not exhort people to come to the knowledge of the Scriptures, as the free gift of God*; for they say in their Doctrine, *they declare it as a gift of Grace given to some, and not all; we exhort them to beg it of God by Prayer; and before we preach, we pray with them, and for them, to God, that he would bestow the right understanding of his Word, upon them, and us*, they say.

Answ. That which gives a true understanding in the Scriptures (which you call the Word) is the gift of God, which is *his Grace, which hath appeared unto all men*, Tit. 2. 11. And you that deny, and would exclude *this Grace*, from having *appeared unto all men*; are setting up your own Doctrines and Commandments, received by Tradition, and are crying them up, and selling them to your hearers for money; and though you both preach, and pray with them before you preach; yet, have you not money for your Praying, as well as your Preaching? And though you exhort people *to beg by prayer from God, a right understanding of his Word*; yet, have you not money for this Exhortation? But Praises be unto the Lord, who among His hath manifested his Word of Life to instruct; which *is nigh them, even in their mouths, and in their hearts, that they may hear it, and obey it.* And such who know the Instructions of the Word, which gives Life; they deny your *Instructions*, and *Exhortations*, and *Preaching*, and *Praying* also: for they see that you do them all but for your own ends, since you have set your selves against the Truth; as you three Priests of *Bermuda* have done; who were like a wild Bull in a Net: witness your *fretting* and *chafing* in your *Praying* and *Preaching*, when you could not get the Magistrates of that place to satisfie your envious minds, *to banish us off that Island*; who came to visit the remnant of *Jacobs Seed*; that it might be gathered from off the tops of the barren Mountains (where it long had been scattered) into the Fold of Rest; and at the fulfilling of this your rage (like mad-men) appeared.

Deut. 30. 14.

The Priests say, That *they find to their great comfort, that the Doctrine of holy Scriptures, received by Faith, hath power to purge their hearts from the Corruption of Sin*; and they say, *it's often declared by them, that they own no other Light of Christ, making to see sin to their salvation, but this Doctrine contained in the holy Scripture, and planted into their hearts by his holy* Spirit, *through hearing and reading of them.*

Answ. By this it appeareth, that you are them that preach up another Faith, than that which was preached *to Abraham* before the Scriptures were written, *Gal.* 3. 8. when *Abraham* saw the coming of the Just Ones, and rejoyced, *Joh.* 8. 58.

8. 58. And the Prophet ſaith, *He ſhould ſit as a Refiner and Purifier of Silver*, Mal. 3. 3. And *John* ſaith, *He ſhall throughly purge his floor*, Luke 3. 17. And the Scriptures cannot contain him, for *he is aſcended far above all heavens, that he might fill all things*, Epheſ. 4. 10. This is He the Scripture declares of, who was the *Author and Finiſher of the Saints Faith*; in whom they believed, and had remiſſion of ſins; and received Life Everlaſting, according as the Scriptures ſay: And *the Spirit of Truth, which led them into all Truth, was the Saints Comforter*, and this led them to the fulfilling of what before was written: And ſo they ſtumbled not at Chriſt the chief corner-ſtone, as they did that cryed up the *Prophets VVritings*, but were erred from the Spirit, *by which the Prophets were led*: and this is your condition, who ſet your ſelves to ſcandalize and reproach *the LIGHT, which Chriſt hath enlightned every one withal*; and yet are crying up the Doctrine contained in the Scripture; and ſay, *it hath power to purge your hearts from the corruption of ſin*: when as alas, you believe no ſuch thing, as people can be purged wholly from ſin in this life. And note, that ſo long as ſin remaineth, it corrupts; and ſo your deceit is ſeen, who tell of *being purged from corruption*; and not *from the ſin which doth corrupt*. And Praiſes be unto the Lord, many are come into the Faith, *by which* Abel *offered a more acceptable ſacrifice than* Cain; of whoſe ſtock all envious men are: And the *Faith of* Abraham *is witneſſed*, by which he obeyed the voice of God, before the Scriptures were written; and *faith which Moſes was in, is witneſſed*, by which he denyed the pleaſure of ſin, which you three Prieſts are yet found in; and though you cry up the Doctrine contained in the Scriptures, yet your deceit is ſeen, and your Ignorance diſcovered, who ſay, *You know no Light of Chriſt making to ſee ſin to your ſalvation, but the Doctrine contained in the Scriptures*; which before I ſhewed what it was, taking a Verſe of Scripture, and Divining an hour (by a Glaſs) from it: But all ſuch Doctrine, they that ſpoke forth the Scripture denied, and preached Chriſt the Light, and Lamb of God, which had been ſlain from the foundation of the World, and preached remiſſion of ſins through him, who is the Power of God, and

Heb. 11. 4.

the

the Righteousness of God, who hath enlightned every one that cometh into the World, that through him all might believe. And *this Light* the Saints witnessed *to shine in their hearts, to give them the Light of the knowledge of the Glory of God.* And so this Light they preached, which in all at first shined in
2 Cor. 6. 4. Darkness, and reproves for the sin that is brought forth by the Power of Darkness.

The Priests say, *That we* (to wit the *Quakers*) *take the Light of Christ for the knowledge of Christ, as the Son of God, and Saviour of the World.*

Answer. He that is the onely begotten Son of God, and Saviour of the World, *hath enlightned every one that cometh into the World*; and this is he that giveth the knowledge of the Father; and *this is life eternal, to know the Father, and him*
Joh. 12. 36. *whom he hath sent a Light into the World,* that *they who believed in him, should not abide in Darkness.* Now the Light which cometh from the onely begotten of the Father, First sheweth unto people their own darkness, to the end, that with the Light they may be led out of it; that where the Light is believed in, and obeyed, it manifesteth life; which life Redeemeth, and Reconcileth unto God as it is known. And this is the true and saving knowledge of Christ, which we (the *Quakers*) bear testimony unto; for by his Life the Saints were sa-
Rom. 5. 10. ved, and this Life none know, but who come and wait in the Light for the revealing of it, that they are the Children which abide in the Darkness, who do not believe in the Light, which Christ hath enlightned every one that cometh into the World withall, and can never come to the knowledge which saveth, but are condemned already, *John* 3. 18.

The Priests say, To *reason from every one having so much light, as leaveth them without excuse; therefore they have a Light of Christ, or saving Light* (they say) *its all alike; as if one should prove every sick man hath knowledge to recover himself, because he knoweth he is sick.*

Answer. Here would you not make it, as though people were left without excuse by some *other light*, than the Light *of Christ.* O ye blind Leaders of the blind, who are thus fallen into the Pit of darkness! Doth not Christ, who is the Light,

and

and saveth them that believe in him, condemn the Unbelievers? And would you have him to judge and condemn them for their sin and transgression, and that he never enlightned them, to let them see what sin and transgression was? Oh how you erre in the things of God, and in the judgement which is Eternal, which is committed unto the Son, who hath enlightned every man that cometh into the World. And you that are telling *of a Light, by which people are left without excuse,* and *not from Christ*, you are they that are setting up another Judge than he; and so would pervert the Truth, and true judgment, which was ever the work of him that is the father of Lyes, who did not abide in the Truth, whose waies the true Light now discovereth; that though you who are filled with his subtilty, go about never so many waies to pervert the Truth and true Judgement; yet you are discovered in them all, and all your *Arguments* and *Comparisons* seen to be of *no value*. For consider your last Comparison: *Every man that is sick, knoweth not the ground of his sickness* and *distemper*; but the Light which every man is enlightned withall, shewes unto him his sin; for which sake the Wrath of God cometh and abideth upon him; that all may see your Comparison is made in the blindness of your hearts, which is filled with the gross Darkness, that you cannot compare Spiritual things with Spiritual; neither indeed can you natural men (who say *people are left without excuse by a natural light*) discern the things of God; for they alone are Spiritually discerned, 1 *Cor.* 2. 14.

John 5. 22.

1 Cor. 2. 14.

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The Priests say, *We discover much Ignorance, when we desire to know what example they have out of the Scriptures, for taking Forty Pounds Sallary*, and *two shares of Land a year for preaching*. For they say, *Christ and his Apostles had a compleat Maintenance, and their Salaries is no more*. And again the Priests say, *They are commanded to take pains, and to bestow labour to attain ability to discharge their Callings, and so have another reason to require Maintenance, than they that were Immediately sent, and officiated, and furnished by the Spirit of God*: That they say, *they do not receive it as Alms*, or *Charity from the peoples free-will, but as their due debt*; That they say, *they may not onely receive it when it is given to them, but also may with a good conscience Sue for it, when it is detained*. Answ.

Answ. As for Ignorance, that is in abundance shewed forth in your selves; and it doth betray you, in that it leads you to utter forth your folly, in pleading so for your own covetous ends; but do you think that all people are as full of Ignorance and Blindness as your selves, that they cannot see your greediness after the earthly things, which (under a pretence of preaching the Gospel) you would hurd up to your selves? Was there ever such a generation of Covetous Teachers as you are, who (under a pretence of preaching the Gospel) would gather to your selves (if it were in your power) all the substance people should live upon? And yet say, *you receive it not as Almes, or Charity from the people.* Nay you say, *you may Sue for it with a good conscience:* But may not all see by this, that you are the men whose consciences the hot Iron hath seared? Oh what unsavourines and greedines appears amongst you, that have pretended to be Preachers of the Gospel of peace unto the people, and now tell them, *If they detain your Salary and Wages, you may go to Law with them for it!* Oh what *Nathaniel White*, Thou that hast been cryed up for a Pastor of a Congregation so long! Will the people of *Bermuda* bring thee no longer their *free-will-Offerings*, which thou once told them was *their duty to do?* Will they not bring thee *Gifts* and *Rewards*, as they use to do? Must thou now go to Law for thy Maintenance? Would it not have been thought a strange thing some years ago, to have heard such a word from thee, as to say thou mightst with a good conscience sue for Wages for preaching? Is not the Proverb fulfilled upon thee? art thou not *turned with the Dog to the Vomit again*, and thy two Brethren *Burre* and *Brown?* Where do any of you read, that *Esay, Jeremy, Ezekiel, Micah*, or *any of the Prophets*; or *Peter*, or *Paul*, or *any of the Apostles*, told people *that they might lawfully go to Law with them, if they would not give them so many* **Shares of Land**, or *so much* **Salary** *by the year*, or *so much* **Sugar, Indico**, or **Tobacco**, which many of your Brethren in this *West-Indies* preach for, and go to Law with their Hearers for, when they will not pay them it? Yea, and with them also, which never heard them; but witnesses against their deceit and covetousnes; and witnesses Christ the unchangeable Priest,

who

who gives them true knowledge, who is the end of the first Priest-hood, and the Law also, by which Tythes was to be paid; and so they who witness him, sees you; that are now speaking of going to Law with people for Maintenance, to be a company of greedy Apostates, who (like Wolves) would devour, and go to Law with people, when for conscience sake they cannot put into your mouths, nor feed you with gifts and rewards, as thou *Nathaniel White* hast been, by these in *Bermuda*; whom thou hast gathered into thy own Form, to follow after thy own Traditions, which thou call'st *Church-Order*; and indeed is the *Order* of **New-Englands Church**, after the Order of which, thou wast made a Pastor; and though thou hast not partook with them in shedding the Saints blood, yet thy envy hath no less appeared than theirs; witness *thy praying*, in the hearing of *George Rose*, **That God would open the Magistrates eyes, that they might see how they had given leave to have the people seduced.** That your taking of pains, which you three Priests tell of, is through envy: For you being not immediately called of God, nor furnished by his Spirit, as you confess you are not; your preaching must needs be by your own Inventions; through which you can never beget any to God, though you can make them *Proselytes*, and *Favorites* unto you, that they will stand up with you in envy against the Truth; and so long as they put into your mouths, and feed you with gifts and rewards, so long you will cry **Peace, peace**; but when not, then *you will prepare War*: like your Brethren, whom *Micah* the true Prophet *cryed against*, *Mich.* 3. 5.

And whereas you say, *The Prophets*, *Christ*, *and his Apostles had a sufficient Maintenance*, and *your Salaries* are no more; I charge you all, to shew where one of the *true Prophets*, *Christ*, and *his Apostles*, had **Forty Pounds Salary**, and **Two shares of Land a year**, and **so much weight of Tabacco** as you have; that it is but a perverting the Truth, to take their words to plead for your own covetous ends: And do you not think that they who fear the Lord on that Island, takes notice of your covetousness, and of thy unstableness *Nathaniel White*; who once pretended a great zeal for holiness, and is now turned to sporting and playing with them, who (when thou hadst a sincerity in

thee) was thy enemies; but now, thou being turned from it, they can joyn with thee, and thou with them, in ſporting, and gaming; but doſt thou think that they who fear the Lord, are not burthened to ſee ſuch things? And doſt thou not think that they ſee ſuch things not to be of God, but of the wicked one? Who ever rejected the Truth and its Reproofs, as you three Prieſts have done; but the Truth is over you, which will encreaſe your torment.

And whereas you deſire all men *to take notice of the malice of your Adverſaries, for queſtioning you about your Salaries*: For you ſay, *they are paid, not by them whom you preach unto; but ariſeth* (you ſay) *from the devotion of the firſt Founders and Owners of that Colony; ſo that by your Preaching, the Inhabitants are not put to one peny more charges by us*, ſay you.

Anſw. But nevertheleſs, though you have not your Wages from them whom you Preach unto, this doth not make it that you are no Hirelings; for we believe you make little matter *whom you have it on, ſo you have it.* And who is there that knoweth the ſtate of that Iſland, and doth not know how much the people thereof are oppreſſed by them, whom you ſay payes you your Salaries; that it is ſtill but the money of Oppreſſion. For doth not the Inhabitants of the Iſland, whom you preach unto, pay unto them (of whom you receive your Wages) **one peny half peny** forth **of every pound of Tobacco** that they ſend for *England*, except they get it away by ſtealth; which is accounted great Oppreſſion; much more then that of Tythes? And do not they (**your Maſters**) who Hire you, tell the Inhabitants of the Iſland, that they take **that penny half penny out of every Pound of Tobacco in part for paying you your Wages.**

And alſo for your challenging of us, whom you account your Adverſaries, *to prove that the Inhabitants are put to one penny charge by you for your Preaching*: We ſay, You need not have made ſuch a great challenge; for we can eaſily prove, and bring the Inhabitants to witneſs for us, that you put them every year to many a penny charge, by Repairing the Houſes you dwell in; and if they do it not juſt when you would have them, will you not frown at them? So this your cover, is ripped

ped open, and your challenge returned upon your ſelves, that your nakedneſs more and more appears; for the day hath broken forth, which makes all your deceit manifeſt; and Praiſes be unto the Lord, many he hath viſited by it; who begin to ſee your folly and weakneſs concerning the things of God, and are declining from you, that they may be brought to know the Lord their Teacher, by his Law which he hath written in their hearts; and this is the Lord fulfilling for his own mercy ſake, in ſpite of all envious men, who gnawes their Tongues for grief and pain.

Again the Prieſts ſay in their Anſwer to our 17th Querie, which was concerning their Preaching by an Hour-glaſs: *That they have the Warrant of the cuſtom of the Churches of God for it*; which they ſay *is a ſufficient Warrant againſt all contentious ſpirits; and they bring* 1 *Cor.* 11. 16. *to prove it by.*

Anſw. That place of Scripture doth not ſpeak any thing of the Apoſtles preaching *by an Hour-glaſs*, as you do; that we can juſtly contend for the Truth againſt your Deceit in this. And I charge you three Prieſts to prove where ever there was ſuch a Cuſtom among the true gathered Churches, who was gathered by the Spirit of the Lord, and witneſſed Praying, and Propheſying by it. Are you not aſhamed to ſcandalize the Churches of God, in ſaying it was their cuſtom *to preach by an Hour-glaſs*? But will any that have read the Scripture believe you? Certainly none, but who are willingly as blind as your ſelves.

Again, The Prieſts to prove the **ſprinkling** of **Infants** *lawful*, they bring *the Command* of God to *Abraham to Circumciſe*: And they ſay, *ſprinkling of Infants* (which they call Baptiſm) *came in in the room of it.* For they ſay, *Though they be different in the External Sign*, yet *they are one and the ſame in the Inward and Spiritual Grace, ſignified by the Signs*; for they ſay, *both Baptiſm* and *Circumciſion, ſignifie a being in Covenant with God; and Gods Command to* Abraham *to Circumciſe, will warrant Baptiſing of Infants.*

Anſw. As for **ſprinkling of Infants**, that (without controverſie) was never commanded of God; but is an Invention of the Popes, who commanded it to be done with *the ſign of*

the Croſs; and though you have left it off, and are become diſobedient *to your father* **the Pope**; yet nevertheleſs he was the firſt Author of it: Though you diſobey his Command, and will not do it with his ſign, the Croſs, but do it after your own Invention, and ſo you are found acting contrary to the Apoſtles Rule, by adding your own Inventions. For they never received a Command, neither gave a Command to *ſprinkle Infants*, and ſo you are found out of their Rule, and *your fathers Rule* the **Pope** alſo, and are not faithful to his Church, which is your Churches Mother, that you as Rebellious Children kick againſt him; yet you may thank him for firſt Inſtituting this Ordinance (as you call it) of ſprinkling Infants, which you in your ignorance ſay, *The Command of God to* Abraham *to Circumciſe, will warrant you in.* But all whoſe eyes God hath opened out of that great ſlumber you are in, ſees that the Command given to *Abraham* to Circumciſe, will no more warrant you in ſprinkling of Infants your way, than it will do the Pope in his way. For we know Circumciſion was given a Seal unto *Abraham*, of the righteouſneſs of Faith, which he had being uncircumciſed, *Rom.* 4. 11. but as for your ſprinkling of Infants, we know nothing that it is a Seal of; except of your own ignorance. And as for your ſaying, that ſprinkling of Infants came in the room of Circumciſion, do you not think that all, whoſe underſtanding the Lord hath opened by his eternal Spirit, will take notice of your ignorance and blindneſs in this thing? For Circumciſion, as you may read, *Rom.* 2. 28, 29. is not that of the Outward in the Fleſh, but is of the Heart, in the Spirit, *&c.* That all who are not blind, may ſee that Circumciſion of the Heart with the Spirit, endeth
Gal. 5. 6. that of the Outward in the Fleſh, 1 *Cor.* 7. 19. *Gal.* 6. 15. That as for your ſprinkling of Infants, it is but a meer Invention, and was never commanded of God, as Circumciſion in its time was; neither ever was it practiſed among any we read of, that in the Apoſtles daies, by the Spirit, was gathered into fellowſhip with the Lord, for they ſpoke of **one Faith, one Baptiſm**, and were **Baptiſed by one Spirit into one Body**, and ſo was **in oneneſs** *of mind* and *judgement*, *one* with *another*; for the Spirit by which they were Baptiſed into the death and ſuffering

of

of Christ, made them *of one mind* and *soul*; which you *three Priests*, who plead for the Popish institution, sprinkling of Infants are not. For do you not differ among your selves about it? One crying of it up to be done **after his way**, and to whose Children *he will*; and another, **another way**, to *whom he will*; and so are in your ignorance at difference amongst your selves? But do you not think people begins to take notice of you, and to see your folly, though you joyn all your Forces together against the Truth, and though you joyn in union with Death and Hell, and make lies your Refuge? *Yet Judgement is laid to the Line, & Righteousness to the Plummet; and Hail shal sweep away the refuge of lies, and your agreement with Hell shall be broken, and your Covenant with Death disannulled,* that the Truth may appear unto all, who have a desire to walk therein, from under that (*sad, & sable Cloud of Obloquie*) which thou *Nathaniel White* used to tell of; which indeed lies thick upon thee, that thou canst not see that thou art fallen into the snare; but joyns with the other two Priests, *Brown*, and *Burre* in those things, which sometime thou wouldst have been ashamed to have owned and pleaded for; *But evil men and Seducers wax worse and worse, deceiving, and being deceived.* That this is written for the sake of such (in that Island of *Bermuda*) as might be deceived by you, by your perverting and scandalizing the Truth in your envy and hatred against it; which no little hath appeared, since first the Truth was bore testimony unto before you and your Hearers; a Remnant of which, the Lord will yet gather from the mouths of all such dumb Shepherds, that he might teach them himself according to his Promise, and put his Law in their mindes, and his fear in their hearts, that they shall not depart from him, *Heb.* 10. 16. 2 Tim. 3. 13.

The Priests in their Answer to our last *Querie*, which was concerning singing *Davids* conditions in Rime and Meeter: To this they say, *That God is no respecter of Persons, but giveth the same condition to all his servants:* And they say, *They have an express Command for singing of Psalmes,* Col. 3. 16. Jam. 5. 13. And *the example of Christ and his Apostles,* Matth. 26. 30. Acts 16. 25. And they say, *If we think that we can find more fit Psalms than Christ acknowledged to be holy Scripture, we may speak our mindes*; and they say, *they will answer it.* Answ.

Answ. None of these Scriptures, which you have mentioned, speak any thing of singing *Davids Prayers*, *Quakings*, and *Lamentations*, in *Rime* and *Meeter*, as you do: for *Davids* Psalms were turned into meeter by the Protestants since they turned from the Papists: Neither do we believe that your Hearers, whom you sing with, are in *Davids* conditions; but are as far from them as you Covetous Teachers are your selves: that we know, and believe, that you cannot admonish one another in *Psalms*, *Hymns* and *Spiritual Songs*; nor sing with grace in your hearts unto the Lord: which that place of Scripture, which you mention, saith, *Col.* 3. 16. For you are such whose hearts are exercised with Covetous Practices; who have forsaken the right way, and are following the way of *Balaam* the son of *Bosor*, who loved the wages of unrighteousness, as you do, 2 *Pet.* 2. 14, 15. That you are far from *Davids* Condition, and from singing unto the Lord *with grace in your hearts*: for they are carried away with Covetousness, as your fruits make it manifest; in your so much pleading and preaching for filthy lucre; which Christ and his Apostles (whose words you Covetous men are not ashamed to speak of) declared against. And you need not tell us of Christs owning *Davids* Writings to be holy Scripture: For we know, that *David* was a man that feared God, and hated such covetous practices, as you are found guilty of: But we know no command *Tho. Sternhold* nor *John Hopkins* had (nor yet the *New-England* blood-thirsty-men) for putting his Writings in Rime and Meeter; neither to adde their own Inventions to them, to make them, that Drunkards, and Swearers might sing them in a Tune: which even thou, *Nathaniel VVhite*, dost often bid them keep, when they are not diligent in singing as thou wouldst have them, but misses Tune. And that place you mention, *Mat.* 26. 30. speaks nothing of Christ and his Apostles, singing *Davids* Writings, but saith, *they sung an Hymn*: And we know, *Paul sung Praises unto the Lord*; as in *Acts* 16. 25. though he was put into the Stocks, and received many Stripes, for reproving the Spirit of Divination in the Woman, who through South-saying, brought in her Master great gain: but when he saw the hope of it was gone, he went about

about to persecute the Servants of the Lord, in whom the Spirit of Truth was; and haled them before the Magistrates, as *Nathaniel White*, *George Rose* was, for speaking to thee; that when thou perceivedst that thy deceit was like to be laid open to the people, cryed out to the Magistrates, beseeching them *not to let him speak there*. But *Nathaniel White*, if thou hadst spoken nothing but sound words, which could not have been condemned, why didst thou not stand by them? For if thy Church be the true Church, it is built upon that which the gates of Hell cannot prevail against. But you Priests, being erred through Covetousness; and your Church being of her off-spring, which is to be burned with fire; and you having lost the Spiritual Weapons, you are fain to fly *to the Mountains and Hills* for defence; but they cannot defend you, nor cover you; but your deceit and nakedness daily appeareth, as it doth in this thing; your pleading *for the singing of Davids Conditions* in *rime* and *meeter*; which conditions you your selves never knew: that though you say God giveth the same Condition to all his Servants, yet you are not come to the Servants state, but are (with many of your hearers) like a company of untamed Heifers, who are not accustomed to the yoke; nor are not yet come to know the fear of the Lord, which is the beginning of wisdom; nor to depart from iniquity, which is the good understanding; that you are not like to sing with the Spirit, and with understanding, so long as you live in those things which the Spirit testifies against: That if you three Priests truly search your selves, and let the Witness of God rise in you, it will let you see, that you are such as *James* speaks of in that place you mention, *Iam.*5.12. who were fallen into the condemnation, and so are short of the condition *James* speaks of in ver. 13. in which *every one that was afflicted might pray*; and *he that was merry sing Psalms*. For you may also read *Jam.* 1.22. *That he whose tongue is not bridled, his Religion is vain*: And how had *Jonathan Burre* his tongue bridled, when he called *George Rose Butter-whore*, and *prating Asse*? But it may be *Nathaniel White*, thou wilt say, thou dost not own him in it: but tell me then how it comes to passe, that thou joynest with *him*, and *Brown*, in pleading for such things,

things, as here before-mentioned, which was set down in your own Paper by way of Answer to our *Queryes*: which Paper was given into my hands, with all your Names to it.

And many things more I might have gathered out of it, than here is; by which I might have manifested your erring from the Scriptures of Truth: but so much here is discovered of your Blindness, and Ignorance of the things of God, that any who love the appearance of the Witness of Truth in themselves, may easily see of what sort of Teachers you are.

And you the Inhabitants of *Bermuda*, who are following on after those Traditions, which these men (which before I have spoken of) lead you unto, that you may consider what you joyn with, and receive for Doctrine; for, as you may read in the Scripture, there were some that taught the Commandments of men for Doctrine, and so through their own Traditions made void the Law of God, and the Righteousness which is of Faith, which who cometh to know, knows it to end all those things which stood in the Law, contained in Ordinances, and divers Washings, and such things which was imposed, until the time of Reformation, that the Seed should come; which ends all the Types, Figures, and Shadows, and gives to see beyond all external things, which the minds of people are after, until they come to feel that Righteousness which is of Faith, revealed in them, which saith on this wise, *Say not in thy heart, Who shall ascend into Heaven? that is, to bring Christ down from above: Or, who shall descend into the deep? that is, to bring up Christ again from the dead: But what saith it? the Word is nigh thee, in thy mouth, and in thy heart, that thou mayest do it: and this is the Word of Faith which we preach*, Deut. 30. 14. Rom. 10. 6, 7, 8.

Matth. 15. 9. *Mark* 7. 11. *Col.* 2. 14 20, 21.

THE END.

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